

# THE NORTHWESTERN LUTHERAN

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."* 1 KINGS 8:57





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## COVER DESIGN

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# Siftings

A YEAR AGO a pastor of our synod urged a blanket subscription to the *Northwestern Lutheran* upon his congregation with much trepidation. He feared that the outspoken voice of the *Northwestern Lutheran* might offend some of his members. What is the truth? Today that pastor writes again and this is what he has to say: "You might want to know whether the blanket subscription to the *Northwestern Lutheran*, paid for by the congregation, has borne fruit. We can not, of course, determine how much visible fruit the blanket subscription has produced. Some of the things we are happy over could have had other reasons. The fact is, however, that never has our congregation had a better year. Our Church attendance has increased appreciably, Communion attendance has increase by 66, we raised our fair share for outside purposes, and our general fund showed a balance of . . . which is . . . more than last year. All together we raised \$ . . . more than last year, without any special effort having been made for any particular treasury."

Another pastor writes: "Our congregation, since voting a blanket subscription to the *Northwestern Lutheran* some few years ago, is very evidently more synod minded today than it ever has been. By that I mean, that our contributions to synod have been increasing constantly though no urging in this respect was necessary. I believe I also notice an increased interest in the affairs of the congregation by some of the members. I do not regret that we took that step of making ours a blanket subscription. I heartily recommend it to others."

We are very glad to get these unsolicited letters from our pastors and readers. We have many more and intend, from time to time, to let our readers know about them.

New York City has solved the "prayer problem" in the public schools in a unique way. The Board of Education of the city of New York has ordered that the children will

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BY THE EDITOR

begin each school day by singing the 4th stanza of "America." A controversy has gone on in the State of New York ever since the State Board of Regents has urged upon all school in the state to open the classes each day with a prayer. Strenuous opposition to this decree caused many local school boards to go slow in the matter. But the City of New York feels it has solved the problem beautifully by the singing of the 4th stanza of "America," because God is mentioned in that stanza and thus the singing of it will be "an act of reverence intended to help strengthen moral and spiritual values."

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According to the Lutheran, eighteen per cent of all money spent for building schools in the United States last year was spent for parochial schools. A government report estimated at \$355 million the cost of 1952 parochial school construction.

"Cost of all churches built in 1952 was \$399 million, it was reported. This was 12 per cent below the 1951 all-time record. It is estimated that in 1953 church construction will cost \$425 million, and parochial school building may reach \$375 million. Relaxation of government restrictions on use of scarce building materials will stimulate construction."

It may not be amiss to state that no doubt most of the money spent for parochial schools was spent by the Roman Catholic Church. We ought to do likewise. Who has the youth has the future.

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The Annual Report of the National Council of Churches' joint department of stewardship and benevolence justifies the conclusion that the average American's contribution to his church have been rising faster than the cost of living. In 1952, 47 Protestant and Eastern Orthodox churches, reported a total giving of \$1,286,633,160. This is an increase of 10.3 per cent over the previous year. The average contribution per member was \$34.32.



# Sinful Distaste For God's Word

Luke 7: 31-35

**J**ESUS taught much in parables. With an effective use of comparisons He brought truths very near to the heart and conscience of His hearers. St. Luke tells us how He used this method also in rebuking the Jews for His day for their sinful distaste for God's Word saying:



"Whereunto shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept."

*The Point of The Parable* On this occasion Jesus drew His comparison from the playing of the children as it could be observed in the open marketplaces, which were their convenient playgrounds when the market was not in progress. In their play the children imitated, as children like to do, the things that they had seen their elders do. The specific point which Jesus stresses is, however, the presumptuous spirit of the would-be leaders. At times they were bound to play wedding. They blew on their whistles in imitation of the flutes used in Jewish wedding processions and then expected their playmates to skip to their whistling. When these playmates would not follow their leading they would raise their voices in peevish complaint. Then, again, these would-be leaders were determined to play funeral. They would imitate the professional wailing women and demand that all the other children lament and beat their breasts in the fashion of Jewish mourners. Any hesitation to fall in with their proposal would again call forth their angry complaints.

*The Savior's Application* Jesus rebuked His Jewish hearers for showing a similar spirit. They wanted God to shape His message to suit their tastes. When for their own welfare God did not do this, they murmured and complained. Jesus says: "For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil." It was John's God-entrusted mission to humble their hearts. He exposed all the fetters of sin in which the people of his day lay bound: the self-righteousness of the Pharisees, the worldliness of the Sadducees, the greed of the publicans, the violence and discontent of the soldiers. John's preaching was to bring them to the realization that of themselves they were helplessly lost in sin and thus in dire need of the divine Savior who was at hand. To underscore this message John lived the stern life of a Nazarite. Appearing in the bleak wilderness of Judaea, he contented himself with the simplest dress and fare. His manner of living was meant to rebuke his generation, to arouse them out of their fleshly security, to induce them to look away from their earthly treasures and pleasures and turn their thoughts upon their spiritual need. Yet this preaching of God's law was too stern for most of his hearers. Since God's faithful prophet was, however, unwilling to adapt his message to suit their taste, they dismissed him as one whose mind had been upset by an evil spirit.

Jesus made a further application: "The Son of man is come eating and drinking, and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners." As the divine Savior Jesus had come to give His life as a ransom for all and to seek and to save that which was lost. He proclaimed salvation as the pure gift of God's grace. He let sinners hear how through Him and His gracious pardon they had access to God's fatherly love now and His heavenly glory hereafter. To reach sinners wherever they were found Jesus moved freely among

men. He graced their festive meals and their wedding celebrations in order to show them that, believing in Him, they might thankfully rejoice in all of God's gifts and lead blessed, joyful lives. In true Savior's love Jesus sought out also the company of publicans and gross sinners to win them from their sordid shame and vice to a new life of peace, hope, and thankful love. The majority, however, again proposed a different message of salvation, one which would still assign some merit to their outward sobriety, to their works of fasting, tithing, and praying. Since they could not have their Savior and His salvation on their own terms, they raised slanderous charges against Jesus and turned away from Him.

*The Vindication Of God's Word* The Savior's verdict upon such sinful distaste for God's Word is very brief: "But wisdom is justified of all her children." In spite of all objections God's Word, just as He gave it through John and Jesus, proved itself as true divine wisdom. The wisdom of God proclaimed through John was vindicated in all who were led to see themselves in the true light of their sin and guilt, and who then rejoiced in the Lamb of God which was come to take away the sin of the world. Likewise the saving wisdom of God proclaimed by Jesus — yes, embodied in His very person and work as the divine Savior — was vindicated in those whom it led to the joyful confession: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

*For Us A Warning* There is an earnest admonition for all of us in the Savior's lament over sinful distaste for God's Word. For this same distaste also lurks in our sinful flesh. We, too, are tempted to break off some of the sharp edges of God's holy law. In our daily life we often find it a bit difficult to think and speak in terms of the total depravity of the natural human heart. We need to be on constant guard against injecting some of our own goodness into God's message of salvation, against a reluctance of being saved by the same



pure grace which came to the malefactor on the cross. In our entrusted work of witnessing to God's Word the Savior's rebuke is to keep our vision and judgment clear that we may not be disturbed and confused by human objections. It lets us realize that when people object to our Scriptural message and practice

this is not due to new human needs, new conditions in the world, new advancement in knowledge; it is still due to man's sinful blindness and pride, in which he wants God to shape His message to suit his own taste.

Sinners still need God's Word just as He has given it to them. They

need the full message of God's law that they may be brought to despair in their own righteousness. And nothing less than the pure Gospel, God's power unto salvation, can make them blessed in faith, blessed in the enjoyment of pardon, peace, strength, and eternal hope.

C. J. L.

## Editorials

### Making Christ Attractive

No doubt, your congregation has its share of backsliders or delinquents, as we often term them. We imagine also that if you live in an urban area you will have found about 50% of the population unchurched. This is always a problem. According to *Time Magazine* (Jan. 12) the Presbyterian Church has just elected one of its most able and dynamic pastors to perform a "unique ministry" in the great cities from coast to coast "in huge gatherings in conventions of leaders of labor, of education, of industry . . . in a spiritual ministry to a whole nation." There is a question, of course, what business this man will have in intruding his religious ministry into secular organizations made up of people representing various denominations.

The portion of the report that struck us is *Time's* quotation of Dr. Evans, "Said Dr. Evans last week: 'I'm just an ordinary run-of-pastor to whom God has given a splendid opportunity for Partnership. . . . Preaching is the hardest job in the world. I so often feel like Isaiah when he said, 'Cry, cry, what shall I cry?' I shall do the best I can. *My continual question to myself will be, 'How can I make Christ attractive?'*" (Italic ours.)

Without the slightest reflection on the sincerity of Dr. Evans and many like him, we must point out that his statement and that of Isaiah do not coincide. Isaiah gave the answer following those words which were quoted, "The voice said, Cry. And He said, What shall I cry? All flesh is grass, and all the godliness thereof is as the flower of the field: The grass withereth, the flower fadeth: *but the word of our God shall stand forever.*" Is. 40, 6-8. Isaiah had no thought of making Christ attractive, for that implies human embellishment of the beautiful Gospel and the revelations of the Messiah as are found in this very chapter of the Prophet.

Isaiah had the answer, "*But the word of our God shall stand forever.*" There is not a pastor who does not feel himself competing with the attractions of the world plus materialism and rationalism. The temptation is surely there to concoct a sensational, emotional (sometimes called "soul-stirring") sermon because of a fear that the old Gospel doesn't have any attraction anymore, that that Savior and His Word as revealed in Holy Writ no longer yields any power or influence. Lacking confidence in the Church Service and personal Mission Work to which the pastor has been divinely called, everyone is trying to foist

religious ministry into places where a man hardly has a call. With this follows the next step of tempering the Word and trying to make it palatable.

The writer recalls the well-meaning critic, a sectarian visitor to his church service, "Pastor, you Lutherans are all alike. Your preachers all the time read from the Bible." Hearing a sermon on sin and grace left him disturbed. "All this stuff about sin and hell and Jesus the Savior from sin is O. K. But it doesn't have any punch. My preacher knows his politics and stuff like that."

Must we try to make Christ attractive? Must we make Him "Everyone's pal, a good Joe, everyone's humanitarian friend"? Or shall we in the coming Lenten Season once more hear those beautiful words, "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Is. 53, 2-5. Can't improve on that. It's God's Word!

JOHN F. BRENNER.

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### Another Fish Story

This one is a fact, because the fish has been photographed, measured, salted and filled with a gallon of formaldehyde. Man has named it "coelacanth." We are told that this is pronounced "seal-a-canth." The catch was an interesting find caught somewhere between Mozambique and Madagascar. Credit for the "find" goes to the ichthyologist Dr. J. L. B. Smith of Rhodes University.

For the average person this catch is perhaps of passing interest and might be also for us if it had not been proclaimed (*Life*, Jan. 19): "A new 300-million-year-old clue to evolution," and "A strange fish named coelacanth, whose ancestors were supposed to have been the link between early water and land animals . . ." Dr. Smith has great hopes that his study and dissection of this rare fish will help him discover the early steps in evolution.



The publicity given this "find" should remind us of the persistence of the atheistic doctrine of evolution which exists in direct contradiction to the Word of our God. Today, in the secular universities, colleges and grade schools, evolution is rapidly taking its place as the truth rather than theory. Atheism's doctrine of evolution militates against the inspired account of the creation of the world as contained in Genesis and must be therefore considered the devil's own handiwork in his constant attempt to blind the eyes of men, lest they see the glory of God. Unfortunately many children and adults are swallowing this evolutionistic poison. Nothing is quite as shocking as the sight of a 7th grade boy who came to Sunday School for the first time and studied the story of the Creation or of the Deluge. This child had so thoroughly absorbed the doctrine of evolution that he was noticeably disturbed when he heard the truth of the Bible.

Our Christian parents must be on the alert lest their own children be led into grievous errors. They must know that the story of evolution has never been proven. There is not one bit of evidence, for instance, that reptiles, mammals and birds evolved from certain amphibians. Nor is there any conclusive evidence that the world is millions of years old as some scientists insist was necessary for the evolution to the present form of human and animal life or the formation of coal and oil.

Besides the rather distasteful thought of having a flea-bitten ape or this very unpretty coelacanth as an ancestor, the fact that evolution clearly contradicts the inspired Word of God will lead us to the truth that our omnipotent God is our Creator, Preserver and Redeemer. Reading the first chapter of Genesis from time to time will prove very profitable for even the most highly educated. For it is there that we read in part, "And God created great

*whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."* Gen. 1, 21-22. Not an evolution but reproduction of each creature "after his kind" populated the earth and the seas.

The same fact holds true regarding God's most wonderful creation — man, whom He blessed with a soul and a rational mind, for whom He created the whole world that he might have dominion over this world. That's what caused the Psalmist to declare, "I will praise Thee; for I am fearfully and wonderfully made. Marvelous are Thy works, and that my soul knoweth right well!" Ps. 139, 14. This all Christians know because, as the Apostle puts it, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebr. 11, 3.

It remains an everlasting truth that the evolutionist will never find the "missing link" simply because it has never existed. Except for the ravages of sin, the creation of God stands as He created it and it has frustrated every attempt of the scientists to find the "missing link" and encourage his belief of evolution. He has no proof for the source of present life while we have God's own Word for it. Read Genesis 4, 16-24 and 6, 4 and you will not find evidence of a low-brow, amoeba-brained, crudely formed man, but rather mental giants, capable artificers and musicians though corrupted by sin.

"Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4, 11.

JOHN F. BRENNER.

## Guidance In Godliness

### AT EASE IN ZION

"Woe to them that are at ease in Zion," Amos 6:1.

**W**E need to take a look at ourselves as citizens of Zion, of the Church. Are we at ease in Zion? Are we making an easy time of our life as Christians? There are two things to consider here. One is our life as followers of Jesus Christ. Jesus said that each one must take up his cross, he must deny himself, he must lose his life, and all these things spell hardships. To avoid these things or to flee from them or to grumble under them is to betray weakness, a heart set on ease and pleasure rather than on the doing of the Lord's will.

Then, too, what are we doing in the way of aggressive work in the Church? How liberal are we in the

support of the Church? Are we willing to forego some pleasures or indulgences in order to do more for Christ and the winning of souls? Or are we at ease in Zion? content with things as they are? looking no farther than our own little boundaries? neither caring nor sharing? We may also ask, What do people get when they come to us for spiritual advice, for knowledge, for comfort, for strength, for cheer? Do we fill their hands, or must they go away empty because we ourselves are empty-hearted?

"Woe to them that are at ease in Zion!"

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### UPPER ROOM OR SUPPER ROOM?

The early Church prayed in the upper room, while the modern Church cooks in the supper room.

The supper room has taken the place of the upper room; play has taken the place of prayer; feasting the place of fasting. There are more full stomachs than bended knees and full hearts; more time at the church range than in the chancel; more ice cream chills than the fervor of the Spirit.

The early Christians were not cooking in the upper room the day when the Holy Ghost came; they were at prayer in the upper room. They were not waiting on tables, they were waiting on the Lord. They were not waiting on the fire from the cook stove, but the fire of the Ghost from above. They were detained in the upper room by the commandment of God, and not entertained in the lower room by the cleverness of man.



They were filled with the Holy Ghost and not with stew and roast. How much better for the Lord if the cooking band were put out and the praying band let in. Let us have less sham and ham, and more of heaven; less pie and more piety; less use for the cook and more for the Book. Put out the fire in the kitchen, and give the Holy Ghost an opportunity to build it in the hearts of men. More and more life; fewer dinners served in the supper room, and more sinners saved in the upper room.

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#### HOW MUCH FOR MISSIONS?

If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, at home and abroad.

If I give less than heretofore. I favor a reduction of the missionary forces proportionate to my reduced contribution.

If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"

If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries and mission fields, therefore I will increase my former offerings for missionary work.

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#### PRESENT-DAY IDOLS

We are not thinking of idols of silver or gold, or how people live for mere material things. Our Island is full of such idols. They are in our homes, our shops, in our court rooms, in our halls of congress, in our schools, everywhere.

We are thinking here of ideas of salvation apart from God, of the worldly notions concerning the Kingdom of Heaven. There are many today — Modernists is their name — who also speak of a kingdom of God; but they are not looking for it to

come down from heaven, not coming down to catch us and lift us up, but springing from the earth, evolutionizing upward, man saving himself.

That idol is robbing the church of its spiritual power. Until that idol

is cast out of the church, it may still keep on building churches and do a vast amount of social work, but it cannot build the Kingdom of God.

K. F. K.

## Our Christian Hope

THE Scriptures use the term *hope* very often. Hope is listed as one of the three cardinal virtues of a Christian. For the present we quote only the well known word of Paul from 1 Cor. 13: "And now abideth faith, hope, and charity (love), these three." What is the meaning of hope? And why is it so important in our Christian life?

From the way we use the word in our daily intercourse it might appear that "hope" does not denote anything so very important. When we ask someone a question and he answers, "I hope so," we get the feeling, either that he is doing just a little wishful thinking, or, even worse, that he is not quite sure of himself.

It is true, the hope of the world is not worth very much. Hope must have a foundation on which it rests. The world bases all its hope on its own ability, on its own ingenuity, on its own merits. But that is a very shaky foundation since the world is subject to death, and all that is in the world passeth away. Since all hope is not worth one bit more than the foundation on which it is built, Job says about the hope of the world: "The waters wear stones; thou wastest away the things which grow out of the dust of the earth, and thou destroyest the hope of man" (chap. 14, 19). It is a matter of daily experience how even the hardest of rocks are subject to erosion by water. The old Romans had a proverb that a drop of water, falling often enough, will eventually hallow out a stone. Job applied this truth to everything that is produced out of the dust of the ground, it is "washed away." And what happens then to the things on which man had set his hope? They are "destroyed."

Because that is the case Paul describes those who are living with-

out God in the world as people "having no hope" (Eph. 2, 12). They may hope in a way; they may imagine that they have some ground to stand on: but their hope is illusory, deceptive. In reality it is no hope at all. This is true particularly in the case of death. In comforting the Thessalonians Paul begins that part of his first epistle with the words: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope" chap 4, 13).

#### Death the Test of Our Hope

Concerning our Christian hope St. Paul wrote to the Corinthians: "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15, 19). That is true of every form of hope, if it does not reach beyond the grave, it is not worth very much. If death ends it all, then what is the value of life even though it lasts as long as did the life of Methuselah? What sorry reading would Gen. 5 make if it were the only chapter in our Bible, every biography ending monotonously, but shockingly: "And he died"? Then the best advice would be that of the Epicureans of old: "Let us eat and drink, for tomorrow we die."

That is where all hope of the world fails, it is limited to this life.

But the situation is more pathetic. God implanted in our hearts and consciences the conviction that death does not end it all, that there will be a hereafter, that upon entering the hereafter we shall be subjected to a final judgment. Heathen mythologies speak of a hereafter. They speak of a place for the blessed, and they draw gloomy pictures of a place of torment. But they do not have the answer to the all-important



question, how one may escape the torment and be assured of happiness.

Philosophy steps in and tries to save the day. But what philosophy has to offer, no matter how plausible it may sound, does not satisfy. It is no more than some man's guess. He may be an astute man with a very keen mind. He may have devoted much thought and labor to the problem, yet, if his promises are wrong, so will be his conclusions. Now all philosophy is based on the assumption that it is strictly up to man to work out his own salvation. And that is a lie. It is the lie which Satan introduced into the world when he led Adam and Eve to believe that they could become like God, knowing good and evil, that in this way they would be secure against death. Their eyes were opened, but what they realized with distress was that the germ of death was already at work in them. They felt ashamed of their nakedness. They were corrupted in body and soul.

Ever since that time hope, if it is to be of any value, must first of all offer a remedy against death, and must reach beyond the grave.

#### Irene's Letter

The utter hopelessness of the world is shockingly revealed in a letter of condolence written by an Egyptian woman about 1800 years ago. She appears to have been a well-to-do person with a good education. But she was not a Christian woman, she was a heathen. She had lost a member of her family some time earlier, and now death had entered the home of her friend. She knows how it feels to be bereaved, but she has no comfort to offer. Painfully she gropes for words to fill her little note. Here is her letter.

"Irene to Taonnophris and Philo, comfort. I was grieved and I wept over the departed one as I wept over Didymas. And all things, whatsoever were proper, I have done, and all of mine: Epaphroditus and Thermuthion and Philion and Apollonius and Plantas. But yet, one can do nothing against such things. So then comfort one another. — Fare well."

Against death one is helpless. That is a note of utter despair. What a mocking hollow sound her next words have: "So then comfort one

another." With what? She cannot say. It seems that she means to suggest that they should help one another to forget.

Poor Irene. She is an example of the hopelessness of the world. Paul

knew what he was talking about when he described the Gentiles as people who have no hope.

What is our Christian hope?

J. P. M.

(To be continued)

## From A Wider Field

**D**URING the month of January two men of international reputation were elevated to new positions of leadership and power. One was Dwight D. Eisenhower, U. S. A.; the other was Archbishop Stepinac of Yugoslavia. Many things have been said and written about each of these well-known figures. Both have been surrounded with hero-worship and glorified to a degree that has obscured their true significance. Their prominence in the affairs of men suggests that we devote a few lines to them in the interest of truth.

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#### General Eisenhower

General Eisenhower has become the President of the United States. Every citizen who is aware of the state of the world today has been more or less clearly conscious of the fact that this office involves even more than the executive leadership of our own country. The dependence of so many nations upon the policies and strength of America has prompted one Washington columnist to say that Mr. Eisenhower is "the first man in history to be elected President of the Free Half of the world." If that is a correct summary of his responsibilities, the weight of the office he has assumed is staggering and the need of our frequent prayers in behalf of the President becomes more urgent than ever.

#### A Sad Statement

One of the most inept and contemptible statements offered in this connection came from a European statesman who is quoted as saying: "Eisenhower is lucky. And that is lucky for us, because the future depends on Eisenhower." We do not know whether this pronouncement has come to Mr. Eisenhower's attention; but the measure of the man, the value of his influence upon

our future, could well be assessed by his reaction to such a godless philosophy. A Christian man would turn from it with outspoken disgust. If the future depends upon him, both he and we may well despair. If the fate of civilization rests upon the favor of the goddess of luck and must be directed by the careful currying of a well-preserved rabbit's foot in Mr. Eisenhower's pocket, we have indeed dealt a frivolous and irresponsible blow to our prospects in that we did not simply place a whole live rabbit in the White House, complete with horseshoe collar and a supply of four-leaf clovers for his sustenance.

#### Our Prayer for the President

Mr. Eisenhower is known to possess great qualities of leadership, which the Lord of the Nations will use in working out their destiny. But if the pagan folly of superstition rules the hearts of men so that they teach the world to think that its problems are being worked out through an international crap game in which Mr. Eisenhower is the most talented dice-thrower, our age will suffer the bankruptcy of the gambler. The finest leadership must shatter upon the rocks of a moral degeneration which finds men on their knees before the image of a "lucky man."

We seek for our President the Grace that would enable him to rely upon the Savior Jesus Christ and to share the confession of the Psalmist: "My times are in Thy Hand." Ps. 31, 15.

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#### Another Ceremony

In a ceremony of medieval pomp and splendor far surpassing the ritual of a presidential inauguration, Pope Pius conferred upon 24 prelates the title and office of Cardinal



of the Roman Catholic Church. Each of the candidates for this, the highest dignity of that Church next to the Papacy itself, received the symbol of his office — the wide-brimmed red hat which is never worn and is used only when at last it is laid upon the cardinal's casket.

One of the men thus named a Prince of the Church was Stepinac, archbishop of Yugoslavia. Much publicity was given to the fact that he could not be personally present at the ceremonies in Rome because he dared not leave his post for fear that, once he was out of the country, he would not be allowed to return.

For years Stepinac has been featured by the Roman Catholic Church and the secular press as a martyr of the battle between the Christian Church and Communism. On September 18, 1946 he had been arrested by the State, was tried, convicted of serious crimes and sentenced to 16 years in prison. After having served five years, he was released and paroled to his native village. He was forbidden to act any further as archbishop. For his relentless persecution of Stepinac, Marshal Tito has been denounced throughout the western world under the skillful prodding of the Vatican.

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#### The Other Side of the Story

In a recent issue of the *Christian Century*, Sherwood Eddy, a Y.M.C.A. leader, missionary and author, takes a look at the new Cardinal and sums up his findings in the heading: "Stepinac's Red Hat is blood-red." The Stepinac we are shown in this article is a man quite different from the victim of Communism featured in Vatican press releases.

Mr. Eddy tells the story of Yugoslavia under Hitler. It is a bloody and violent record. The country of Yugoslavia consisted of the provinces Croatia, Slovenia, Serbia and Montenegro. Hitler established an independent state of Croatia, which was predominantly Roman Catholic. The people of Serbia belonged chiefly to the Greek Orthodox Church which rejects the rule of the Pope. While the Nazis attempted to create a purely Aryan country by purging the Jews, the Roman Catholic Church made haste to bring the Serbs into the fold of the "true" Church.

According to Mr. Eddy, the Serbs miss the familiar "we" in the report

were given their choice: Accept conversion, leave the country, or die. About a third of them are said to have been put to death.

#### Tito's Counter-Attack

On May 8, 1944 Archbishop Stepinac reported to the Pope that 240,000 Serbs had been "converted." When the war ended, Hitler's rule collapsed and Tito took over. He promptly began to prosecute those who had been responsible for the bloody crimes against Jews and Serbs. In an interview with Mr. Eddy last summer, Tito explained that "he informed the Vatican of the nature and volume of the evidence against Stepinac and warned . . . that if the Archbishop was not transferred from Yugoslavia, he would be obliged to arrest and try him." Tito added: "We waited four months without receiving any reply. Then the authorities arrested Stepinac and brought him to trial."

While in Yugoslavia, Mr. Eddy also visited Stepinac in his native village and spoke with him for an hour. He writes quite flatly: "After examining scores of witnesses and reading great numbers of documents after our conversation in Krasic, I am left with no shadow of doubt of the guilt of Archbishop, now to be Cardinal, Stepinac."

## The Northwestern Lutheran

### Report of a Roman Catholic

It would be an enlightening experience for many who know only what they read in the papers to study a document in the files of the United Nations Assembly, entitled: "Memorandum on the Crimes of Genocide against the Serbian People by the Independent State of Croatia." It tells of a "program of mass murders (which) resulted in the death of over 800,000 persons — Serbs, Croat antifascists (that means anti-Hitler people) and Jews." It reports that Dr. Grisogno, a Catholic member in the former Yugoslav cabinet, wrote in protest to Archbishop Stepinac in February 1942 as follows: "Our Catholic Church has participated in these crimes, worse than pagan, in two ways. First, a large number of priests, friars and organized Catholic youth actively participated in all these crimes; but more terrible, Catholic priests became camp commanders and ordered or tolerated the horrible tortures, murders and massacres of a baptized people. . . . I write this to save my soul and leave it to you to find a way to save your soul."

Things are not always what they seem; and "great" men are not always like their newspaper pictures.

E. S.

## In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

### Onward Toward Thessalonica

WITH mingled feelings Paul and Silas must have departed from Philippi. The Lord had protected them signally. Through their preaching the Gospel had gained a foothold in a stronghold of Satan at Philippi. The hostile municipal authorities as well as the fickle populace had been put into their places by the Lord of the Church Himself. Timothy and Luke had been left behind to comfort and strengthen the Christian congregation. Not long after we find Timothy again in the company of Paul and Silas at Berea (Acts 17:14). We

of Luke. Only after the return of Paul to Philippi on his third missionary journey does it recur, when Luke writes (Acts 20:6): "We sailed away from Philippi." In all likelihood Luke remained at Philippi during this long interval. Luke, some times lets the personal "we" give way to the impersonal report of the objective historian. Briefly Luke writes: "When they had seen the brethren, they comforted them, and departed. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews (Acts 20:40-17:1)."



### The Road to New Fields

When Paul and his companions formerly had come to Philippi, they traveled on the ancient Egnatian Road, which leads "from the Helle-spont to Rome," according to the description of Cicero who traveled it himself on his way to his exile in Thessalonica. This same Egnatian Road continued southward to Amphipolis, Apollonia and Thessalonica. It was only too natural for Paul and Silas to follow this same road to new fields. What the railroads were at the turn of our century and the highways are today, the old Roman highways were in the days of Paul. They were the great means and avenues of transportation not only for the Roman armies, but also for civilians, merchants, travelers and their kin. For such purposes the Roman highway engineers had planned and built them.

### Two Heralds of the Gospel

Now they were to serve a much higher purpose. On that memorable day, when Paul and Silas set out from Philippi not any casual Roman legionnaires, officers or men, with their display of arms, nor merchants with their precious wares, nor scholars in search of new fields of research or occupation were the most important travelers on that section of the famous Roman Road, but two men, who were hardly observed by their fellow travelers. They were the heralds of the Gospel for a down-trodden and sin-ridden human race, who would "turn the world upside down" and introduce a "new era." The soft tread of their sandals of peace could hardly be heard. They marched on as unnoticed as once did Joseph and Mary to Bethlehem and yet in the sight of God these were the most important travelers. They were to carry out the plans of God for the salvation of man. Oh how wondrous are not His ways with and for man!

### Made Famous by Paul

We can imagine our travelers halting occasionally to drink at one of the many springs of cool water to quench their thirst. Toward evening of that first day they may have come to the first large city, Amphipolis, about 33 miles from Philippi. It was the chief city of one of the four regions, into which Macedonia had once been divided by the Romans after the battle of Pydna in 168 B.C.

That it was an important city can be gleaned from the fact that it was formerly known by the name of "Nine Ways" from the nine roads that led into this center of commerce and trade. Among many others, Athenian merchants would come from afar to order the masts for their merchant vessels from the majestic pine forests surrounding the city. Mineral mines were a rich source of revenue for the city. The name "Nine Ways" later on gave way to "Amphipolis," because the city was practically encircled by the river Strymon. Here at Amphipolis the end of the once proud Macedonian Empire of Philip and Alexander the Great was proclaimed by the Romans after the battle of Pydna in 168 B. C. Long forgotten and buried in the annals of history, the name Amphipolis lingers on in the memory of interested Bible readers and students because of the missionary journeys of Paul. Our travelers did not stop for any length of time in this political and commercial center of Macedonia. They may have spent the night there. There was no synagogue there. Paul was seeking for a strategic place, in which the synagogue could be used as a stepping stone for the preaching of the Gospel and from which the glad tidings could be sounded forth into the whole province of Macedonia (1 Thess. 1:8).

### Paul's One Incentive

Near Amphipolis the river Strymon widens into a lake just as the Mississippi widens into Lake Pepin. On yonder shore of that lake lay Stagira, the birthplace and hometown of the great philosopher Aristotle, the teacher of Alexander the Great. A detour would have been necessary to visit it. In a narrow pass was the tomb of the great Greek tragic poet Euripides, who has been called the ancient Ibsen. Many another traveler and sightseer would not have passed by such important spots of interest. Ancient Baedekers would have marked them with several stars. Seemingly they made no impression whatsoever on the man, who saw nothing in Athens but crass idolatry and who had no eye for the beauty of Greek architecture. Onward he sped for the realization of his one great objective, the spreading of the Gospel of Christ to the ends of the then known Gentile world and among his own kinsmen. Is

our mind so properly focussed on the work of the Kingdom and the spreading of the Gospel or do we still find this world of ours a very interesting place to abide in, thinking that we must either play our role on its stage or at least be highly interested spectators or enjoy life by displaying ourselves as masters in the art of good living? Does not Paul put us all to shame?

### Paul Reaches Thessalonica

About 32 miles beyond Amphipolis lies the city of Apollonia. What's in a name? Apollonia might have served as a resting place for the second night. There surely was no other incentive for Paul to abide in the city. It had no synagogue, for all of the Jews of this region had flocked to the commercial metropolis and capital, Thessalonica. There also was no clear indication of the Lord that he should stay. On the last day of that strenuous journey another 35 miles had to be covered. We assume that the whole journey from Philippi to Thessalonica lasted three days. Finally our weary travelers reached the prominent city of Thessalonica. This city was not merely to serve as just another resting place as it had done for Xerxes, who went on from here to attempt the conquest of Greece for his mighty Persian Empire and failed. Paul wanted to, and did, stay here for some time, for here was a large Jewish center, here were many synagogues, which might serve as stepping stones for the great apostle in the service of his divine Lord.

### GOLDEN WEDDING

Mr. and Mrs. Reinhold Neubert, members of Immanuel Church, Mankato, Minnesota, observed their fiftieth wedding anniversary on December 16. Congratulatory letters from representatives of synodical institutions which this favored couple had remembered with large gifts during the past several years were read at the occasion. Their pastor based his words on Nehemiah 8, 10: "For the joy of the Lord is your strength." As a special thank-offering they presented their own congregation with \$1,000. May the Lord mercifully continue to bless this couple and further grant them grace to be a blessing to many others to the glory of His name and the salvation of man souls.

G. W. FISCHER.





## News from our Mission Fields

*"Lo, I am with you alway, even unto the end of the world."*

MATTHEW 28. 20

### THE MISSION OF OUR LUTHERAN SPIRITUAL WELFARE COMMISSION

#### Serving Men and Women in U. S. Armed Forces

**D**URING the last World War, when our sons and brothers were leaving their homes and congregations by the thousands for military service, our pastors were rightly concerned about the dangers these men would face. Dangers often greater than death — their spiritual welfare — their souls, salvation.

It was in this emergency that the Lutheran Spiritual Welfare Commission of our Synod was born. Before the war was over they were serving 29,000 of our men and women in the military service. To follow our members from Boot Camp to the front lines, from ship to shore, from one air base to another around the globe, on a personal contact basis, was of course a mathematical impossibility. But even this was done wherever a sufficient number of men were sta-



THE LSWC OFFICE MANAGER — Walter Kleinke, left  
Pastor E. Blakewell, Executive Chairman, right



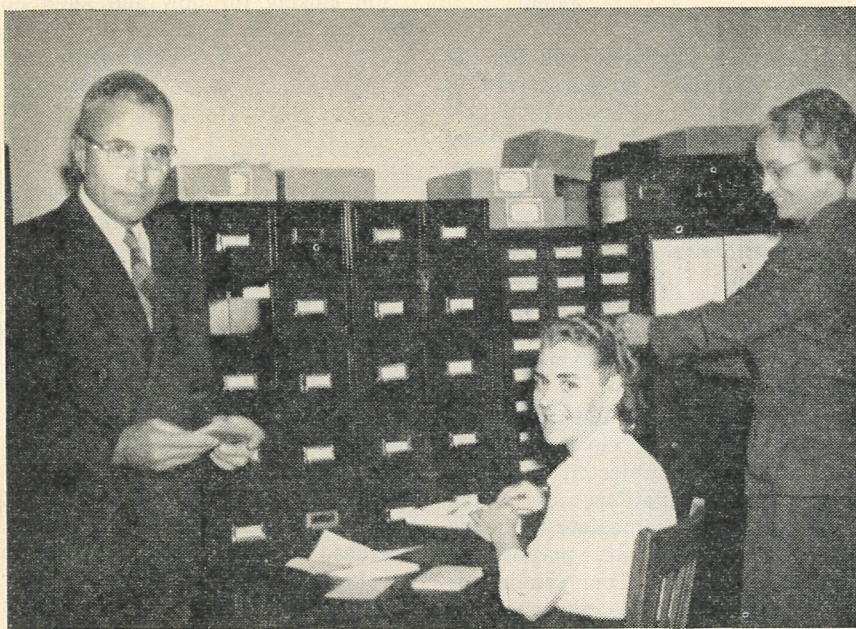
OUR LUTHERAN SPIRITUAL WELFARE COMMISSION  
Left to right: Rev. E. Blakewell, chairman; Rev. J. Jeske, secretary;  
Prof. E. Kowalke; Prof. C. Schweppe; Mr. A. Dammann; Rev. A. Berg  
and Rev. F. Brandt.

tioned in one area so they could be reached by a contact pastor. The Commission, however, did find a very successful way to reach every member in the Armed Forces in any part of the world. By a regular mailing program with spiritual literature of sermons and devotions these members could be assured and reassured that their Savior would be with them even unto the end of the world — Through stormy seas to guide them and bring them safe to land.

#### The LSWC Work Continues

Because of the National Selective Service Act and the present Korean war, the work of our Welfare Commission has continued. In fact our LSWC office today has the names





THE LSWC OFFICE STAFF AND FILES — Walter Kleinke, manager

of 5,500 service men and women in their files. At present the rate of discharge about balances the number of new inductees. Of our present listings about 2,400 are serving outside of the U. S., chiefly in the far East area.

#### Budget Item

At our last biennial Synod the LSWC estimated its annual budget needs at \$23,950.00. However a Synod directive to our General Mission Board brought an increase in the budget. The directive which expanded this work was the following: We recommend that the GMB ask the LSWC to place a man in Tokyo. a) to care for our service men. b) to investigate the mission opportunities in Japan.

As a result Fred Tiefel is now our contact man in the Japan and Korea area, with residence in Yokohama. He is meeting an ever increasing number of our service men, particularly as they come to Japan on rest furloughs. Beside this our contact pastor is making an intensive study of the Japanese language and is conducting Bible classes with the natives. To facilitate this work and permit his wife to join him the Commission has authorized him to rent or purchase a larger residence. This is also being done to better accommodate our service men during their visits. Because of the new venture of personal contact with our

men in Japan the annual budget needs of the LSWC will run from 35 to 40 thousand dollars annually. All of us will rejoice to hear that this welfare service of our Synod has been expanded.

#### We Reach Beyond Our Own

In a recent letter addressed to service men and women in nearly every part of the world, Pastor Blakewell, not only outlines his commission's work, but also sends them a mission appeal. An appeal for 5,000 missionaries is mission news indeed. We'll let you read his letter so that you too will appreciate

and continue to support this blessed spiritual welfare work.

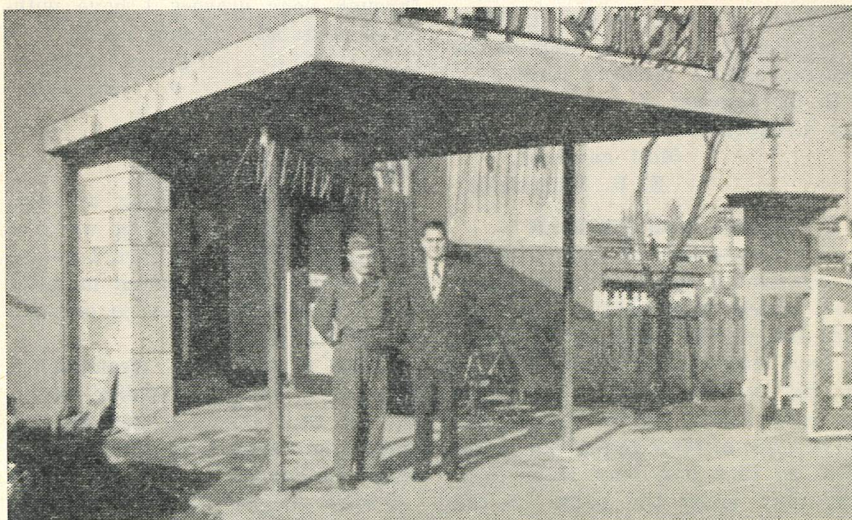
#### A Letter Into All the World

Dear Friend:

Your home pastor and congregation sincerely desire to serve you, who are in the military, through your Synod's organization, the Lutheran Spiritual Welfare Commission.

In turn, we of the Commission have but one purpose: to be of service to you; particularly in providing you regularly with Christian reading material while you are away from your home church. Ever since your name and address has been filed with our office we have sent you various types of spiritual literature, Portals of Prayer, sermons, and tracts. We trust that this material has been delivered regularly wherever you may be located and that the devotions with their Gospel message have served to strengthen and comfort you, just as we all need the strength and comfort of God's Word.

In reading the many letters of appreciation which we have received from service men we have noted one thing in particular, the fact that some of our service men are doing a very commendable piece of MISSION WORK. You ask — how? In this way, that when finished with the sermons and tracts, which we send, THEY PASS THEM ON TO OTHERS TO READ. For example, a sailor writes us: "I received another 'Devotional Book' today, and I just want to thank you for the

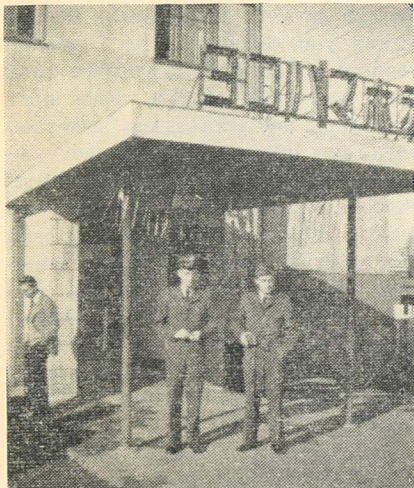


IN FRONT OF YOKOHAMA — Pastor F. Tiefel, right and service man



good you are doing for me and my shipmates. After I read it I pass it along, and we all get very much out of it . . . So from all my shipmates and myself, I thank you from the bottom of my heart."

Why not more mission work of this kind? If every piece of spiritual literature which you receive from us would be passed on to only one person, then the devotions would reach 10,000 service men instead of the 5,500 now listed with us.



**TWO U.S. AIRFORCE MEN ON LEAVE FROM KOREA**  
Left, Capt. Robert C. Perkins, Detroit  
Right, Lt. R. C. Becker, Detroit

You Christians in the Armed Forces have GREAT OPPORTUNITIES TO DO MISSION WORK. And the Lord wants you to do just that. Why not take advantage of the God-given opportunity to do mission-work! Pass on your devotional material to someone who as yet does not know or believe in Christ. What a wonderful thing for you to be instrumental in saving a soul!

In the interest of our Savior and His Kingdom,

Most cordially,  
E. R. Blakewell.

**Letters from the Field**

The Commission is always happy to receive letters of appreciation from those they serve. To read such letters will make us all happy to have had a part in the support of this welfare work. Our office manager, Pastor Walter Kleinke, has lifted a few of these letters out of the files, so that you may from their testimony know the value of the phase of our Synod's mission program.

Japan

Dear Friends,

A Word of thanks to you for the reading material I have received in the past year . . . Personally I find Service Church and chaplains very unsatisfactory. Your work is very valuable and many times a service . . . man's only contact with persons of his own faith.

Again, thanks,  
(Signed)

\* \* \* \*

France

Dear Sirs:

My two years in the army are soon drawing to a close. In this time I've been subjected to many trials and tribulations, of which there wasn't the immediate influence of a Christian home, parents or church to turn to. Your sending of the booklets, holiday sermons and other literature was very welcome. These have been a great source of comfort and strength to me at all times . . . Thanks much for sending me the literature, I pray that our Lord will continue to bless your work, so that present and future men in the service will have the same help I've received. . . .

Thanking you again, I remain  
(Signed)

\* \* \* \*

Alaska

Dear Sirs:

Thank you very much for the prayers, sermons, booklets and other spiritual material you sent me these past 21 months. . . . I greatly appreciate all you have done for me in these trying times in service. The temptations have been many but through your prayers I have withstood them all. Thanks again.

Yours truly,  
(Signed)

\* \* \* \*

Korea

Dear Fellow Christians,

I receive your reading material regularly, and I enjoy the word of Christ very much. In fact, I get so interested in your reading material that I almost forget to go on with my daily duties.

I feel that I have accomplished very much from this reading material. It sure cheers a guy up and makes me feel like I am much closer to home.

I have enclosed in this letter my new address which will speed up the wonderful reading material.

I'm closing for now and keep up the good work,

Yours truly,  
(Signed)

\* \* \* \*

**God Our Refuge**

Besides this regular devotional material the LSWC has published a devotional booklet sturdily bound in black, red or brown binding, entitled — "God Our Refuge. The Commission does not send these booklets to the service men, but they are sold at a very nominal price to the congregations who supply their service men and women with copies. The fact that 12,000 copies have already been sold, and that other publishing houses are beginning to order them, testifies to the popularity of the devotional booklet published by our LSWC. The authors envisioned this wider use of their booklet when they wrote on the introductory page: "To all who look to the triune God for daily strength on their way toward heaven and especially to those on whom burdens lie heavy in peace or in war this little volume — God Our Refuge — is dedicated."

**Your Help Needed**

To facilitate this wonderful work which we have assigned to our LSWC, let us all do our part. Let us all pray for our men and women serving in the U. S. Armed Forces. Let us give generously to the Synod's mission program that also this blessed phase of our mission work may not be impaired. As congregations let us avail ourselves of the LSWC facilities. As pastors let us diligently use the three cards issued by the Commission for military addresses — Form 2 B for first listings, Form 5 B for changes of address, and Form 4 B for notice of discharge. The last form is very important and all too frequently neglected. Only as we cooperate with the Welfare Commission can this department of our Synod be efficient in its assignment.

You may not, as you read this article, have a son or daughter or husband in the Armed Forces today, but you may have one there tomorrow. But even so you do have brothers and sisters in the Armed Services today. Your love for them will certainly include an earnest desire for their spiritual welfare.

W. R. HOYER



# As We See It

## The Theology Of The RSV

BY PROFESSOR E. REIM

ONE of the most appealing and disarming arguments advanced by the advocates of the Revised Standard Version of the Bible is the claim that its translator carefully refrained from writing their own beliefs into it, that they did their work with "absolute honesty, without being influenced by theological presuppositions." We believe that this is what the translators tried to do. But whether they succeeded is another question.

Can men do this? Our Lord admits no such neutrality: "He who is not with me is against me, and he who does not gather with me scatters" (Luke 11:23, well translated by the RSV). But if this is true of Him, is it not also true of His Word?

The Bible claims to be the inspired Word of God. "All scripture is given by inspiration of God" (2 Tim. 3:16. It states this of the very words: "Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2:13). Now, men either believe this or they do not. If they do not, that is also a theology, their theology, a negative rather than a positive, Scriptural one. Only such a negative theology is capable of calling the "virgin" translation of Isaiah 7:14 a "mistake," even though it was accepted and approved by the Holy Spirit Himself in the first chapter of Matthew. Only such a theology is capable of saying, as the *Milwaukee Journal* reports Dr. Trever in his recent Milwaukee address, that this Old Testament passage is not a prophecy of the coming birth of Jesus Christ, as is commonly believed, and to say this even though through Matthew the Holy Ghost Himself declares that "this was done, that it might be fulfilled which was spoken of the Lord by the prophet" (Mt. 1:22).

Another point at which we dare not fail to test the theology of the RSV concerns the eternal Godhead of the Savior. For the very fact of our salvation depends on it.

Long before the King James Version was ever heard of, long before

the days of Luther, the Church had to deal with the teachings of a certain Arius, who held that He who became man for our salvation was indeed a Great Being with many divine qualities, but that He was not true God in the real sense of the word. Arius was willing to call Him "Son of God" in the sense in which Scripture speaks of men as children of God, sons of God. But he denied that this "Son" was the same kind of being, or had the same nature or substance, as God. Most stubbornly Arius refused to recognize the Godhead of the Savior. His error was rejected, and since those days the Christian Church has, almost with a single voice, confessed its faith in "one Lord Jesus Christ, the *only-begotten* Son of God, *begotten* of His Father before all worlds, *God* of *God*, *Light* of *Lights*, *Very God* of *Very God*, *Begotten*, not made, *Being* of *one substance* with the Father . . ." This emphatic declaration of faith in the eternal Godhead of our Lord that we call the Nicene Creed was based on many passages of Scripture, among them John 3:16 — "God so loved the world, that He gave his *only begotten* Son." So this verse was translated, not only by Luther and the King James Version, but by almost every other version of earlier days.

And now comes the RSV, translating "he gave his *only* Son," dropping the "begotten." Although they read the same Greek word that the older translators had before them, and although this word (*monogenēs*) is made up of two parts, the first signifying "only" and the second meaning "born" or "begotten," the change was made nevertheless. It is true that where the parent-child relationship is obvious, "only" will be enough. The child of Jairus is called his "only" daughter, also in the older versions, and the son of that widow at Nain is described as an "only" son — and in both cases the Greek has the same word as in John 3:16. And in both cases this is completely adequate. But when men have denied that the Savior is God's true Son, when they have denied that He is "begotten of the

Father from eternity," then how can one sanction the RSV's "correcting" the older translation?

For there are still men who believe that Arius was more right than wrong. They like his "rational" approach. They were well represented among the thirteen scholars who made up the New Testament Committee for the RSV. We venture to say that their theology did influence their translation, whether they were conscious of it or not, and not only in regard to John 3:16. Although the Greek text does not demand it, in fact favors the older translation, they have nevertheless chosen to render the declaration of the Captain at the Cross in such a way that the Crucified is called "a son of God" (Mt. 27:54). Although there is strong evidence for the older reading of Acts 20:28 ("the church of *God*, which He hath purchased with His own blood" they have changed it to "the church of the *Lord*." This is the theology of reason at work.

Can one say this of the entire committee? Certainly not. While there were among them a considerable number of modern, liberal theologians, we know that there were also others who accept the Nicene Creed without any reservation. But why then did they not resign in protest against the surrender of so vital a truth? — Ah, that is the tragedy of our time. That is the current theology of compromise, the theology on which such interdenominational organizations as the National Council of Churches are built. It is the theology of unionism.

Over against these theologies, both of reason and of compromise, may we never become ashamed of our simple, Biblical theology of faith.

### CALENDAR OF CONFERENCES

#### MINNESOTA TEACHERS' CONFERENCE

The Minnesota Teachers' Conference will be held on February 23 at Emmanuel School, St. Paul, Minnesota. This location is south of the Mississippi River, near West St. Paul, two blocks west of Roberts Street. Members will provide their own meals.

#### Program

- 9:00- 9:15 Opening Devotion.
- 9:15-10:15 Liturgies and Educational Problems, Pastor G. Fischer.
- 10:15-10:30 Recess.
- 10:30-11:30 Correlated Teaching of Bible History, Doctrine, and Hymnology, Prof. H. Sitz.
- 11:30-11:45 Business, Chairman V. Gerlach.
- 11:45- 1:30 Noon Recess.
- 1:50- 1:45 Opening Devotion.
- 1:45- 2:45 A Study of Parents' Group or Educational Groups, Mr. H. Klatt.
- 2:45- 3:00 Recess.
- 3:00- 4:00 Business.
- 4:00- Closing Devotion.

DORIS TIETZ, Secretary.



**NEW ULM PASTORAL CONFERENCE**  
 Time: February 11, 9:30 a.m.  
 Place: St. John's Ev. Lutheran Church (basement).  
 Preacher: W. Frank; A. Birner, alternate.  
 Topics: Church Life in Apostolic Times According to Acts, A. Birner. When is the Rebaptism of an Individual Necessary? R. Schroeder. Exegetical Study of the Letter to the Seven Churches in Asia, P. Nolting.  
 E. C. SCHMELZER, Secretary.

**SOUTHWESTERN PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT**

Date: Tuesday, February 10, 1953.  
 Time: 9:30 a.m.  
 Place: St. Paul's Ev. Lutheran Church, Tomah, Wisconsin, J. C. Dahlke, pastor.  
 Sermon: G. E. Neumann; alternate, H. Paustian.  
 Papers: Exegesis, Col. 2, 8-23, E. Mahnke; alternate, 2 Tim. 4, 8-22, J. Petrie. Practical Theology: Is Faith in the Holy Ghost Necessary to Salvation? G. E. Neumann; alternate, What do the Scriptures Teach Concerning the Devil? A. W. Loock. Round Table: The Development of the Theological Term "Status Confessionis" and its Practical Application, A. Berg.  
 P. MONHARDT, Secretary.

**MANITOWOC PASTORAL CONFERENCE**

Place: St. John's Lutheran, Two Rivers, Wisconsin, W. Haase and F. Zaring, pastors.  
 Time: Tuesday, February 10, 1953, 9:00 a.m.  
 Sermon: E. Bode, alternate, W. W. Gieschen.  
 Remarks: Kindly notify the host pastor if unable to attend.  
 VICTOR J. WEYLAND, Secretary.

**CENTRAL DELEGATE CONFERENCE NEBRASKA DISTRICT**

Time: February 10 and 11, 1953.  
 Place: Gethsemane Lutheran Church, Omaha, Nebraska, Pastor Frederick Werner.  
 Topics: Historical Introduction to, and the First Three Articles of, the Augsburg Confession, Lester Groth; Introduction to the Book of Jonah, Frederick Werner; Increasing the Effectiveness of Delegate Conferences, John Martin.  
 Speaker: W. Hoyer.  
 Kindly inform Pastor Werner of your intended presence, or absence.  
 W. F. SPRENGELER, Secretary.

**CENTRAL PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT**

Date: February 10, 1953.  
 Time: 9:00 a.m.  
 Place: Doylestown, Wisconsin.  
 Agenda:  
 Morning: Exegesis of 2 Thess. 3, 10ff., H. Schwertfeger; Financial Report, J. Martin Raasch.  
 Afternoon: Appraisal of R.S.V. Bible, M. Kujath; Revision of the Catechism, Kurt Eggert; Re-organization of the Mission Board, G. Redlin; Election of Officers; Practical Questions.  
 Communion Service at 10:45 a.m., H. C. Nitz, preacher; E. Schewe, alternate.  
 Please announce to the host pastor, John Kohl, as early as possible!  
 OTTO PAGELS, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)  
 Goede, Ralph, in Nathaniel Church, Milwaukee, Wisconsin, by Harold H. Eckert; assisted by Theo. H. Albrecht, Erich Schroeder, Gale Maas, Second Sunday after Trinity, January 18, 1953.

**MISSION FESTIVAL**

Gethsemane Church, Mar Vista, California. Offering: \$98.23. Armin Keibel, pastor.

**BOOK REVIEW**

**Evening Bells At Bethany**, Vol. II, by Dean Norman A. Madson. Price \$2.50; Pages 216.  
 The first volume of **Evening Bells At Bethany** appeared a year ago and was very favorably received. This volume is a worthy sequel. Pastors and laymen, old and young will derive much benefit from reading these short devotions written for devotional services at Bethany College. They are well suited for devotional purposes in the home or may be used at the sick bed. We would like to recommend both the first and the second volume for every minister's book shelf and the home of every Christian. The author is forceful, clear, and knows how to express himself concerning the "hope that is in you." By all means own a copy of **Evening Bells At Bethany**. You will cherish it.  
 W. J. S.

**Pastoral Counseling** by Frederick R. Knubel, President of the United Lutheran Synod of New York and New England. Price \$1.50. Pages 100. Print, Muhlenberg Press, Philadelphia.

Pastors will appreciate this study in "Pastoral Counseling." The author relates the history of psychology and exposes its right and wrong use always, however, offering the one source of solution to all problems of life, the Word of God, the Gospel of Jesus Christ.  
 W. J. S.

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 An interesting story for young children.

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**ACKNOWLEDGEMENT AND THANKS**

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of Mrs. Rose Pittmer, Lemmon, So. Dak., from relatives: \$18.00; in memory of Mrs. Dorothea Rabenberg, Selby, So. Dak., from relatives: \$11.00.

We wish to express our heartiest thanks to the donors.  
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 To all donors our hearty thanks!  
 CARL L. SCHWEPPE.

**PACIFIC NORTHWEST DISTRICT**  
 October, November, December, 1952

Congregation	Budgetary	Special
St. John, Clarkston, Bernthal.....	\$ 198.10	\$ 5.00
Good Hope, Ellensburg, G. Sydow.....	299.33	
Trinity, Omak, Zimmermann.....	176.50	
Gethsemane, Opportunity, Domer.....	25.00	
Peace, Orofino, Bernthal.....	22.10	
Grace, Portland, Sabrowsky.....	804.89	30.00
Zion, Rainier, Kirst.....	281.48	5.00
Salem, Seattle, Schulz.....	41.62	
Snoqualmie, Valley, Snoqualmie, Lueckel.....	220.32	
Good Faith, So Cle Elum, G. Sydow.....	50.25	
St. James, Spokane, Grams.....	62.69	
Shadle Park, Spokane, Menke.....	90.09	
Trinity, Spokane, Witt.....	175.00	
Faith, Tacoma, Kirst (vac. pastor).....	119.16	

St. Paul, Tacoma, Amacher.....	316.42	
Withrow Lutheran, Greve.....	245.50	
Grace, Yakima, Adascheck.....	298.00	6.00
Redeemer, Yakima, Frey.....	251.25	
Grace, Zillah, A. Sydow.....	65.00	
	\$3,738.70	\$ 46.00

**Memorial Wreaths**

	Amount
In Memory of — Sent in by	
Anon — Greve, Withrow.....	\$ 5.00
P. N. Andriesen — Kirst, Rainier.....	5.00
Mrs. Rose Boeschel — G. Sydow, Ellensburg.....	5.00
Dora Marie Peto — Adascheck, Grace, Yakima.....	10.00
Rev. Wm. Sauer — Adascheck, Grace, Yakima.....	1.00
Hans Stalder, Sr. — Zimmermann, Omak.....	10.00
	\$ 36.00



**NORTH WISCONSIN DISTRICT**  
**October, November, December, 1952**  
**Fox River Valley Conference**

Congregation — Pastor	Budgetary
Algoma, St. Paul, Toepel, K. F.	\$ 696.79
Appleton, Bethany, Hallemeier, D. E.	913.87
Appleton, Mt. Olive, Ziesemer, R. E.	2,261.06
Appleton, Riverview, Hartwig, T. J.	702.27
Appleton, St. Matthew, Johnson, S.	1,134.45
Appleton, St. Paul, Brandt, F. M.	2,780.00
Black Creek, Immanuel, Thierfelder, F. E.	1,400.00
Bonduel, Friedens, Wendland, John J.	698.85
Carlton, St. Peter, Kuether, W. A.	275.00
Center, St. John, Bergholz, H.	100.00
Clayton, Immanuel, Sommer, O. A.	
Dale, St. Paul, Warnke, Harold	1,012.00
Ellington, Trinity, Waldschmidt, R.	721.71
Forestville, Emanuel, Zell, Wm.	1,567.25
Freedom, St. Peter, Zehms, E. J.	875.60
Green Bay, First, Krueger, E. H.	1,065.65
Green Bay, St. Paul, Voigt, A. W.	982.95
Greenleaf, St. Paul, Croll, Melvin W.	280.18
Greenville, Immanuel, Sommer, O. A.	5.00
Hortonville, Bethlehem, Froehlich, E.	1,508.28
Kasson, Bartholomew, Croll, Melvin W.	250.00
Kaukauna, Trinity, Oehlert, Paul Th.	1,079.41
Kewaunee, Immanuel, Zink, Waldemar P.	1,420.08
Kimberly, Mt. Calvary, Brick, Delmar C.	505.20
Liberty Grove, Christ, Fuhlbrigge, W. A.	141.73
Maple Creek, Immanuel, Nommensen, W. B.	
Nasewaupsee, Salem, Stern, Theo.	752.78
New London, Emanuel, Pankow, W. E.	3,529.50
Stephensville, St. Paul, Waldschmidt, R.	367.22
Sturgeon Bay, St. Peter, Baganz, Theo.	1,011.57
Sugar Bush, Grace, Nommensen, W. B.	200.00
Valmy, St. John, Henning, Otto C.	561.15
Waupaca, Immanuel, Reier, F. A.	575.50
West Jacksonport, Zion, Fuhlbrigge, W. A.	1,000.16
Woodville, St. John, Sippert, A.	450.45
Wrightstown, St. John, Pussehl, Henry E.	853.37
Zachow, St. Paul, Wendland, John J.	448.17

Conference Total .....\$ 31,826.96

**Lake Superior Conference**

Abrams, Calvary, Albrecht, E.	568.45
Beaver, St. Matthew, Pingel Louis	159.61
Carbondale, Michigan, St. Mark, Schaller, Gilbert	197.88
Coleman, Trinity, Pingel, Louis	605.91
Crivitz, Grace, Wagner, W. E.	350.00
Daggett, Michigan, Holy Cross, Schaller, Gilbert	187.21
Escanaba, Michigan, Salem, Lutz, Wm. F.	428.72
Florence, St. John, Zaremba, Theo.	409.00
Gladstone, Michigan, St. Paul, Hoffman, Theo.	117.75
Green Garden, Michigan, St. Paul, Roepke, W.	20.30
Grover, St. John, Hellmann, A. A.	235.25
Hyde, Michigan, St. Paul, Henning, Walter	549.65
Lena, Our Savior, Walther, H.	170.35
Marinette, Trinity, Gentz, A. A.	1,701.12
Marquette, Michigan, Trinity, Roepke, W.	106.41
Menominee, Michigan, Christ, Thurow, Theo.	1,111.90
Oconto Falls, St. Paul, Walther, H.	
Peshigo, Zion, Geyer, Kurt	910.22
Powers, Michigan, Grace, Dobrzt, Franklin C.	223.25
Rapid River, Michigan, St. Martin, Hoffmann, Theo.	44.00
Sault St. Marie, Michigan, Emanuel, Knickelbein, P. W.	171.72
Stambaugh, Michigan, St. Peter, Tiefel, George	401.30
Tipler, St. Paul, Zaremba, Theo.	26.00

Conference Total .....\$ 8,496.00

**Manitowoc Conference**

Brillion, Trinity, Siegler, V. J.	2,956.13
Cleveland, St. John-St. Peter, Bode, Elden N.	1,204.80
Collins, St. Peter, Weyland, V. J.	600.00
Denmark, Christ, Wadzinski, A.	441.54
Eaton, Immanuel, Wadzinski, A.	243.82
Gibson, St. John, Mattek, John W.	517.88
Haven, St. Peter, Pankow, Wm. F.	307.50
Kiel, Trinity, Behm, E. G.	
Liberty, Trinity, Kugler, S.	798.46
Manitowoc, Bethany, Roekle, Armin	1,100.00
Manitowoc, First German, Koeninger, L. H.	4,200.00
Manitowoc, Grace, Gieschen, Waldemar	691.50
Maribel, St. John, Koch, R. G.	722.96
Millersville, St. Paul, Heier, Otto	793.62
Mishicot, St. Peter, Zell, Ed	1,135.45
Morrison, Zion, Koch, Henry A.	2,703.64
Newtonburg, St. John, Knueppel, F. C.	297.94
Pine Grove, St. Paul, Thurow, Carl M.	175.00
Reedsville, St. John, Habermann, Elwood	2,349.00
Rockwood, Rockwood Lutheran, Zell, Ed	190.00
Town Schleswig, Zion, Hartwig, Wm. J.	1,434.63
Shirley, Immanuel, Thurow, Carl M.	441.17
Two Creeks, St. John, Mattek, John W.	59.17
Two Rivers, St. John, Haase, W. G.	5,091.02

Conference Total .....\$ 26,454.85

**Rhineland Conference**

Argonne, Peace, Bunde, Gilbert	53.50
Bruce Crossing, Michigan, Bethany, Bergfeld, Fred	320.00
Crandon, St. Paul, Bunde, Gilbert	201.42
Eagle River, Christ, Schumann, W.	1,151.57
Enterprise, St. John, Weyland, F. C.	
Hiles, Christ, Bunde, Gilbert	22.10
Hurley, St. Paul, Geiger, A. F. W.	325.05
Laona, St. John, Raetz, F. W.	64.65
Mercer, Zion, Geiger, A. F. W.	137.63
Minocqua, Trinity, Bauer, Paul	381.91

Monico, Grace, Weyland, F. C.	28.91
Phelps, St. John, Bergfeld, Fred	164.57
Rhineland, Zion, Scharf, Erwin	5,317.36
Wabeno, Trinity, Raetz, F. W.	115.94
Woodruff, First, Bauer, Paul	35.60

Conference Total .....\$ 8,318.21

**Winnabago Conference**

Caledonia, St. John, Engel, Armin L.	95.25
Campbellsport, Immanuel, Kahrs, H. A.	
Dundee, Trinity, Kahrs, H. A.	1,032.10
E. Bloomfield, St. John, Schwartz, H. Marcus	550.65
Eldorado, St. Paul, Wojahn, W. A.	55.00
Eldorado, St. Peter, Wojahn, W. A.	168.31
Fond du Lac, Faith, Voss, Robert J.	476.00
Fond du Lac, Good Shepherd, Pless, W. O.	698.01
Fond du Lac, Redeemer, Reim, R.	813.96
Fond du Lac, St. Peter, Pieper, Gerhard	4,702.87
Forest, St. Paul, Siegler, O.	1,169.47
Green Lake, Peace, Krug, Clayton L.	
Kewaskum, St. Lucas, Kaniess, G.	1,264.48
Kingston, Zion	400.20
Manchester, St. Paul, Wadzinski, Wm.	359.56
Markesan, St. John, Kobs, George	
Marquette, St. Paul, Wadzinski, Wm.	
Mears Corners, Trinity, Hartwig, Paul G.	87.20
Mecan, Emanuel, Oelhafen, W. J.	449.33
Menasha, Bethel, Tiefel, Arnold	290.40
Montello, St. John, Oelhafen, W. J.	2,060.06
Neenah, Grace, Wichmann, W. F.	441.22
Neenah, Martin Luther, Hartwig, Paul G.	746.19
Neenah, Trinity, Schaefer, G. A.	1,065.48
N. Fond du Lac, St. Paul, Kuschel, B. G.	981.84
Oakfield, St. Luke, Koepsel, Clarence	15.95
Omro, Zion, Ziesemer, R. D.	208.95
Oshkosh, Faith, Kaiser, Howard	39.75
Oshkosh, Grace, Lehninger, E.	3,001.73
Oshkosh, Immanuel, Nittelstaedt, T. J.	
Oshkosh, Martin Luther, Kleinhaus, Harold O.	3,613.00
Pickett, Grace, Lochner, E. T.	431.85
Princeton, St. John, Stroschein, Walter	1,438.34
Readfield, Zion, Engel, Armin L.	23.75
Red Granite, Trinity, Eggert, Paul C.	
Ripon, Mt. Zion, Ziesemer, R. D.	460.48
Salemville, St. John	175.00
Seneca, St. Paul, Eggert, Paul C.	260.95
Van Dyne, Zion, Weissgerber, W.	207.75
Wautoma, Peace, Laper, A. D.	
Weyauwega, St. Peter, Wicke, Harold	1,666.19
Winchester, St. Peter, Engel, Armin L.	
Winneconne, St. Paul, Grunwald, Harold	1,156.38

Conference Total .....\$ 30,667.43  
 Miscellaneous .....25.00

District Total .....\$105,788.43  
 GERALD C. HERZFELDT, District Treasurer.

**NORTHERN WISCONSIN DISTRICT**  
**Memorial Wreaths**

In Memory of — Pastor	Amount
Mrs. Cecil Batten — W. E. Pankow, New London	\$ 10.00
Salome Burger — Theo. Thurow, Menominee	5.00
Mrs. Ed. Chick — Harold Wicke, Weyauwega	12.00
August Doell — O. A. Sommer, Greenville	5.00
August Ernst — Harold Wicke, Weyauwega	2.00
Mrs. Chas. Felschow — E. H. Krueger, Green Bay	5.00
Friedrich Fink — W. G. Haase, Two Rivers	5.00
Mrs. Lucy Hahn — George Tiefel, Stambaugh	3.00
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Reinhardt Karnopp — R. G. Koch, Maribel	4.00
Mrs. Emmy Knaack — A. F. W. Geiger, Hurley	10.00
Aaron Kohn — R. G. Koch, Maribel	5.00
Wayne Krueger — W. G. Haase, Two Rivers	5.00
Harold Kuether — O. W. Heier, Millersville	13.00
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Treffle La Jeursee — W. Roepke, Marquette	6.50
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Miss Helen Lutz — Geo. Tiefel, Stambaugh	3.00
Miss Helen Lutz — Sunday Schools of Lake Superior Conf.	10.00
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Mr. Richard Mace — O. A. Sommer, Kingston	5.00
William Mantie — R. E. Ziesemer, Appleton	5.00
Lorenz Morack, Jr. — E. Froehlich, Hortonville	10.00
Gordon Olm — V. J. Siegler, Brillion	1.00
M. Peterson — E. H. Krueger, Green Bay	5.00
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Mrs. Louis Pleuss — L. H. Koeninger, Manitowoc	5.00
Carol Radtke — R. E. Ziesemer, Appleton	5.00
Johanna Reinhardt — V. J. Siegler, Brillion	7.00
Rev. T. J. Sauer — Fox Valley Pastoral Conference	15.00
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Edward Vry — Harold Wicke, Weyauwega	4.00
Mrs. Henry Wichmann — R. E. Ziesemer, Appleton	5.00
Fred Winters — Harold Wicke, Weyauwega	23.00
The parents of Mr. and Mrs. John Bergeson and Mr. and Mrs. Wm. Ihle — Theo. Thurow, Menominee	10.00

Total .....\$ 364.00  
 GERALD C. HERZFELDT, District Treasurer.

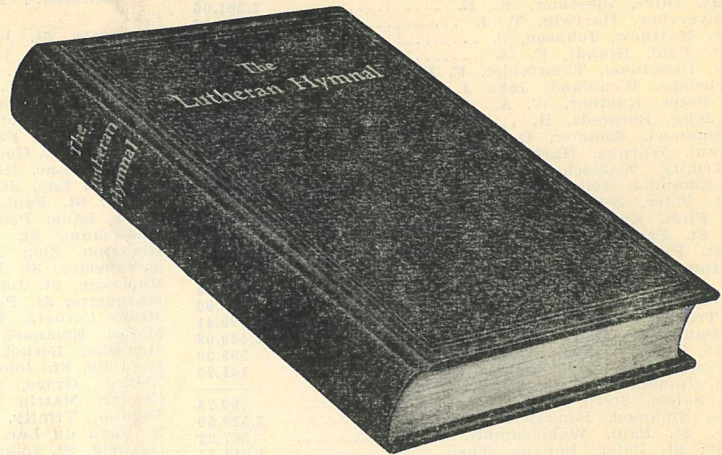


Jan. 1954



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# The Lutheran Hymnal



STYLE M G F

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